

**“LINGUOCULTUROLOGICAL ANALYSIS OF GASTRONOMIC DISCOURSE IN
UZBEK AND ENGLISH: CULTURAL SEMANTICS AND LINGUISTIC UNITS”**

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ANNOTATION: This article is devoted to the study of the existing gastronomic discourses in Uzbek and English by comparing the linguocultural characteristics. The study shows how national culture, values, customs and the worldview of the people are expressed through gastronomic terms, phrases and linguistic units regarding food. Based on the linguocultural approach, gastronomic discourse components in English and Uzbek languages – lexical units, phraseological phrases, cultural metaphors, advertising texts, recipes and samples of speech in everyday communication-are analyzed.

The article reveals similarities and differences in the nutrition culture of the two peoples through cultural codes and semantic fields. It also explores how gastronomic units are applied in a social context based on discourse analysis, through which friendship, hospitality, family values, and national identity are reflected. The results of the study show an inextricable connection between language and culture, especially evident in gastronomic culture. The results of the article can be applied in the fields of linguistics, cultural studies and Translation Studies.

Key words: gastronomic discourse, linguoculturology, cultural semantics, national identity, phraseological units, food terms, Uzbek language, English, discourse analysis, cultural code, metaphor, recipe language, folk oral creativity, language and culture, eating rituals.

АННОТАЦИЯ: Данная статья посвящена сравнительному изучению лингвокультурологических особенностей существующего гастрономического дискурса на узбекском и английском языках. Исследование показывает, как национальная культура, ценности, традиции и мировоззрение народа выражаются с помощью гастрономических терминов, фраз и языковых единиц, связанных с едой. На основе лингвокультурологического подхода анализируются компоненты гастрономического дискурса на английском и узбекском языках – лексические единицы, фразеологические выражения, культурные метафоры, рекламные тексты, рецепты и речевые паттерны в повседневном общении.

В статье раскрываются сходства и различия в культурах питания двух народов с помощью культурных кодов и семантических полей. Также на основе анализа дискурса исследуется, как гастрономические единицы используются в социальном контексте, как через них отражаются дружба, гостеприимство, семейные ценности и национальная идентичность.

Результаты исследования показывают, что неразрывная связь между языком и культурой особенно очевидна в гастрономической культуре. Результаты статьи могут иметь практическое применение в области лингвистики, культурологии и переводоведения.

Ключевые слова: гастрономический дискурс, лингвокультурология, культурная семантика, национальная идентичность, фразеологизмы, термины о еде, узбекский язык, английский язык, анализ дискурса, культурный код, метафоры, язык рецептов, устное народное творчество, язык и культура, ритуалы питания.

ANNOTATSIYA: Ushbu maqola o'zbek va ingliz tillarida mavjud gastronomik diskursning lingvokulturologik xususiyatlarini taqqoslab o'rganishga bag'ishlangan. Tadqiqotda gastronomik atamalar, iboralar va ovqatga oid til birliklari orqali milliy madaniyat, qadriyatlar, urf-odatlar va xalqning dunyoqarashi qanday ifodalanishi ko'rsatib beriladi. Lingvokulturologik yondashuv asosida ingliz va o'zbek tillaridagi gastronomik diskurs komponentlari – leksik birliklar, frazeologik iboralar, madaniy metaforalar, reklama matnlari, retseptlar va kundalik muloqotdagi nutq namunalari tahlil qilinadi.

Maqolada madaniy kodlar va semantik maydonlar orqali ikki xalqning ovqatlanish madaniyatidagi o'xshashliklar va tafovutlar ochib beriladi. Shuningdek, diskurs tahlili asosida gastronomik birliklarning ijtimoiy kontekstda qanday qo'llanilishi, ular orqali do'stlik, mehmondo'stlik, oilaviy qadriyatlar va milliy identitet qanday aks ettirilishi o'rganiladi. Tadqiqot natijalari til va madaniyat o'rtasidagi uzviy bog'liqlikni, ayniqsa, gastronomik madaniyatda yaqqol namoyon bo'lishini ko'rsatadi. Maqola natijalari lingvistik, madaniyatshunoslik va tarjimashunoslik sohalarida amaliy qo'llanilishi mumkin.

Kalit so'zlar: gastronomik diskurs, lingvokulturologiya, madaniy semantika, milliy identitet, frazeologik birliklar, ovqat atamalari, o'zbek tili, ingliz tili, diskurs tahlili, madaniy kod, metafora, retseptlar tili, xalq og'zaki ijodi, til va madaniyat, ovqatlanish marosimlari.

INTRODUCTION

Gastronomic discourse is not only the sum of lexical units regarding food, but also the expression of the worldview, values and cultural life of the people through language. Each nation displays its historical, social, religious and national characteristics through a culture of nutrition. The linguo-culturological approach, on the other hand, is an effective method in studying the correlation between language and culture. This article will analyze how the national culture is reflected by the means of gastronomic discourse in Uzbek and English

LITERATURE ANALYSIS AND METHODS.

The concept of "discourse" means the use of language units in a specific communicative context. Gastronomic discourse, on the other hand, is the linguistic and cultural analysis of food-related discourse and texts. Linguo-culturology, on the other hand, is the science of studying national culture through language. In this analysis, through gastronomic discourse, cultural codes and stereotypes formed in the minds of the people are revealed. Conversely, the difference in forms does not imply a functional difference. Cafe in the UK, coffee shop in the United States (and in

the UK it is a special coffee shop and a coffee shop where sandwiches, coffee, tea cups are served), as well as Kaffeehaus in Austria are functionally equivalent: being alone in these places, reading, writing something, you can simply calmly go away from everything, in this case of strangers without fear of interference. In the United Kingdom, the term "coffee bar" is widely used: it is a cafe where dancing is possible, but alcohol is not sold. Such a cafe is popular among young people, especially those of a young age who are not yet allowed to consume alcohol. If the participants in the communication process are not introduced to all possible interpretations of the word in speech, this can lead to conflicts in the interpretation of concepts and, as a result, to misunderstanding or complete misunderstanding. One word itself can have different meanings in different languages and cultures, while concepts that sound the same can be expressed in different ways. For this reason, we consider it necessary to briefly describe the advantages of the peoples of English-speaking countries in terms of food and cookery, as well as ethnomaniac traits.

One of the main features of the current stage of human development is the ethnic Awakening, which manifests itself in belonging to a particular Ethnos (people, national community) and involves interest in its roots, traditions, customs. The ethnospecific characteristics manifested in the desire of English-speaking peoples to preserve their identity, basic values, uniqueness of their household culture are reflected both in the system of nutrition we are studying and in its linguosemiotic expression. British national cuisine has been formed for centuries and historically it has been so that several Ethnos and completely different cultures have formed on the territory of the British Isles. While it seems at first glance that all areas of the British isles form a single cultural and linguistic space, the vast differences between England, Scotland, Ireland and Wales are conspicuous when studied in greater depth. These differences underlie a variety of research, from differences in temperament to distinctions in culinary traditions. The formation of the national dishes of each province or country was also greatly influenced by geographical location and climatic conditions. Therefore, the national cuisine of English-speaking peoples is considered one of the most distinctive areas of the culture of these peoples due to their cultural-historical development, originality of the natural habitat and the main historical training.

This is certainly reflected in its linguistic aspects (in the system of terms relating to food raw materials, semi-finished products, finished dishes and the recipe for their preparation, as well as in the symbolism of these terms). The peculiarities of British national cuisine are associated with the history of England, Scotland, Wales and Ireland, its climate, as well as its close ties with India and its neighborliness and constant conflicts with France.

English cuisine, which made Great Britain famous all over the world, was formed in the Victorian era, at the end of the XIX century. He embodied many features of his "predecessor", Celtic cuisine, as well as the culinary traditions of France and India. Due to close relations with the French English cuisine was almost extinct. Throughout the 20th century, all the top places in the cookbook were occupied by dishes of French cuisine. The British were reminded of the existence of their own cuisine only by the following dishes: plum pudding, Yorkshire pudding, rice pudding, etc. Such a historical-geographical situation gave rise to the gastronomic (purely semiotic) creativity of the English-speaking society, followed by linguistic creativity. For

example, Britain, once the largest colonial power, brought recipes for curry spice, Malligatoni soup, Worcester sauce, and other dishes from India, which are now recognized as British-specific dishes. The British added their national characteristics to these recipes, changing the way they were prepared and their appearance: they became a dish eaten as a combination of products that the Indians did not use.

In addition, spices, many sauces, jams, pickles are a "national asset" for English-speaking peoples. It is worth noting that Welsh and Scottish cuisines are more "bright" and spiced if it is typical for English cuisine to prepare a sufficiently traditional dish without almost using sauces and spicy spices. Contrary to the widespread perception of English-language cuisine that it is "poor", devoid of diversity and nutritional value, a study of the linguosemiotic system of English-language gluttonics shows that the field of nutrition of representatives of English-speaking cultures is rich and diverse, reflected by the abundance of food signs.

Gastronomic units in Uzbek and English

In Uzbek:

* words like "pilaf", "bread", "somsa", "norin", "qazi", "soup" have a certain cultural connotation, not just the name of the dish.

• For example: "where food is not eaten, there is no talk" – this phrase indicates the hospitality of the Uzbek people and the tradition of starting a conversation around food.

In English:

• "fish and chips", "roast beef", "apple pie", "pudding", "sandwich", etc.

• For example: "as American as apple pie" symbolizes Americanism.

Metaphors also reflect cultural thought:

• "food for thought" is an expression of knowledge, thought in English.

• "Spirit of food" - has a more religious-moral meaning in Uzbek

The following materials in English and Uzbek, taken for analysis, were considered:

* Recipe texts: Uzbek recipes contain religious elements such as "start with Bismillah", "tablecloth with prayer". English recipes, on the other hand, are more technical, based on an accurate measurement.

• Advertising texts: while English advertisements often feature the words "low fat", "organic", "vegan", Uzbek advertisements prioritize phrases such as "honest", "national meal", "perfect choice for breakfast".

• Conversation speech: in Uzbek, phrases about food are used a lot: "we go to the tea room",

“they ate soup”, “bread was laid” – this is an integral part of social communication.

CONCLUSION

Gastronomic discourse in Uzbek and English is not just linguistic means that represent food, but an important component of culture, value and social life. The study revealed how gastronomic units in both languages are formed and reflected through linguo-culturological aspects, phraseologisms, metaphors and cultural codes. The issue of contextual translation of gastronomic units in future translation studies deserves special study.

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